THE PACIFIC

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ENDURE AND WAIT AND LABOR!

We wait beneath the furnace-blast
The pangs of transformation;
Not painlessly doth God recast
And mould anew the nation.
Hot burns the fire
Where wrongs expire;
Nor spares the hand
That from the land
Uproots the ancient evil.

What though the cast-out spirit tear
The nation in his going?
We who have shared the guilt must share
The pang of his o'erthrowing!
Whate'er the loss,
Whate'er the cross
Shall they complain
Of present pain
Who trust in God's hereafter?

Then let the selfish lip be dumb,
And hushed the breath of sighing.
Before the joys of peace must come
The pains of purifying.
God give us grace
Each in his place
To bear his lot,
And, murmuring not
Endure and wait and labor.

—Whittier.

THE PACIFIC

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A WORLD JUDGMENT DAY.

In the church which the Editor of The Pacific attends, the pastor announced for his topic last Sunday morning, "The Food of the Nation," and for the evening an address by a neighboring pastor on "The Debt We Owe to England." The Editor felt that he did not need any exhortation to conserve food, great though the need be for that just now—and so, a timely topic even for pulpit treatment. Nor did he feel that he needed any special information just now as to our debt to England, though of course we are in debt to England, and never ought to forget it. The Editor was not unmindful of the fact that good comes to him from the services of the sanctuary even though the message from the Lord's servant may not be just what he needs just at that particular time. Good comes from reconsidering the old facts, looking at them as presented by an able and living personality. Then too, in the services of the sanctuary men experience a realization of their oneness, the unity and community of interest underlying all differences and diversities and inequalities. It is "Our Father" there as it is not out in the struggle and stress and strain of the work-a-day world, where all that seems to be required is to follow "the rules of the game," whether or not the rules have been made by God-fearing men. And so we all ought to say with the Psalmist, "I was glad when they said unto me, let us go unto the House of the Lord." But the Editor didn't go last Sunday, and whether it was a good spirit or an evil spirit that kept him away, let the reader, from what follows, decide. In some way, he knows not how, he was led to take from his book shelves a volume of "Expositions of the Holy Scriptures," by that prince of English preachers and expositors, Dr. Alexander Maclaren, who passed into the other life several years ago; and soon a voice as of the Eternal seemed to be sounding forth from those pages. The first part of the volume was given to expositions on Ezekiel and Daniel, the latter to Hosea, Amos, Micah and others of the Minor Prophets.

Quoting one, passage from Amos, Dr. Maclaren said: "Now, all these threats were fulfilled in the fall of the kingdom of Israel; but that 'day of the Lord' was in principle a miniature foreshadowing of the great final judgment; some of the very features of the description here are repeated with reference to it in the New Testament. We cannot treat such prophecies as this as if they were exhausted by their historical fulfillment. They disclose the eternal course of divine judgment which is to culminate in a future day of judgment. The oath of God is not yet completely fulfilled. Assuredly as he lives and is God, so surely will modern sinners have to stand their trial; and, as of old, the chase after riches will bring down crashing ruin. We need that vision of judgment as much as Samaria did when Amos saw the basket of ripe fruit, craving as it were to be plucked. So do obstinate sinners invite destruction."

Dr. Maclaren's theme was, "Ripe for Gathering." Among the prophetic words quoted were these: "Then said the Lord unto me, The end is come upon my people Israel I will not again pass them by any more. And the songs of the temple shall be howlings. There shall be many dead bodies in every place; they shall cast them forth with silence. * * * Behold, the days come, saith the Lord, that I will send a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall wander to and fro to seek the word of the Lord and shall not find it."

After pointing out the sin that deserved the bad eminence of being selected as the chief sign that Israel was ripe and rotten, Dr. Maclaren continues: "Precisely the one which gets most indulgence in the Christian Church,—eagerness to be rich, and sharp, unkindly dealing. These men who were only fit to be swept out of the land were most punctual in their religious duties. They would not on any account do business either on a festival or on Sabbath; but they were impatient till—shall we say? Monday morning came—that they might get to their beloved work again. Their lineal desendants are no strangers on the exchanges or in the churches of London or New York.

After going over the greed and cruelty and the general meanness of those men of ancient days, setting forth their ways of working, Dr. Maclaren remarks: "There are much neater ways of doing the same thing now; and no doubt some very estimable gentlemen in high repute as Christians, who give respectability to any church or denomination, could have taught these early practitioners a lesson or two."

In another exposition Dr. Maclaren has something to say about national obligation. The passage of scripture being considered at that time was in Micah: "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, that tarrieth not for man nor waiteth for the sons of men. Speaking of England's ubiquity, he said: "We hear a great deal about Imperialism, about 'the Greater Britain,' about the expansion of England. And on one side all that new atmosphere of feelings is good, for it speaks of a vivid consciousness which is all to the good in the pulsations of the national life. But there is another side to it that is not so good. What is the expansion sought for? Trade? Yes! necessarily; and no man who lives in Lancashire will speak lightly of that necessity. Vulgar greed and earth-hunger? That is evil. Glory? That is cruel, blood-stained, empty. My text tells us why expansion should be sought, and what are the obligations it brings with it. 'The remnant of Jacob shall be in the midst of many people as a dew from the Lord.' There are two kinds of Imperialism: one which regards the Empire as a thing for the advantage of us here, in this little land, and another which regards it as a burden that God has laid on the shoulders of the men whom John Milton, two centuries ago, was not afraid to call 'His Englishmen.'

These expostions, were first given by Dr. Maclaren in his pulpit in Manchester, and he said to his hearers:

"Let me remind you of two contrasted pictures which will give far more forcibly than anything I can say, the two

points of view from which our world-wide dominion may be regarded. Here is one of them: 'By the strength of my hand I have done it, and by my wisdom, for I am prudent. And I have removed the bounds of the people and have robbed their treasures, and my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved a wing or opened a mouth or peeped.'

"That is the voice of the lust for Empire for selfish advantages.

"And here is the other one: 'The kings of Tarshish and of the isles shall bring presents; yea, all kings shall fall down before Him; all nations shall serve Him, for He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight.' That is the voice that has learned: 'He that is greatest among you, let him be your servant'; and that the dominion founded on unselfish surrender for others is the only dominion that will last. Brethren! that is the spirit in which alone England will keep its Empire over the world."

And Dr. Maclaren continued: "I need not remind you that the gift which we have to carry to the heathen nations the subject peoples who are under the aegis of our laws is not merely our literature, our science, our Western civilization, still less the products of our commerce, for all of which some of them are asking; but it is the gift that they do not ask for. The dew 'waiteth not for man, nor tarrieth, for the sons of men.' We have to create the demand by bringing the supply. We have to carry Christ's gospel as the greatest gift that we have in our hands."

Turning then to another division of his theme, "The failure to fulfil the function," Dr. Maclaren remarked: "Israel failed, Pharisaism was the end of it—a hugging itself in the possession of the gift which it did not appreciate, and a bitter contempt of the nations, and so destruction came. * * * * * Change the name, as the Latin poet says, and the story is told about us. England largely fails in this function; as witness in India godless civilians; as witness on every palm-shaded coral beach in the South Seas, profiligate beach-combers, drunken sailors, unscrupulous traders; as witness the dying out of races by disease imported with profligacy and gin from this land.

'A dew from the Lord!' Say rather a malaria from the devil! 'By you,' said the Prophet, 'is the name of God blasphemed among the gentiles.' By Englishmen the missionary's efforts are in a hundred cases, neutralized, or hampered if not neutralized. * * 'If God spared not the natural branches, take heed lest he spare not thee?"

In another exposition, in another volume, on "The Carrion and Vultures," Dr. Maclaren asks: "Are there no European societies at this day that in their godlessness and social iniquities are hurrying fast to the conditions of carrion?" And then he remarks: "Look around us—drunkenness, sensual immorality, commercial dishonesty, senseless luxury among the rich, heartless indifference to the wail of the poor, godlessness over all classes and ranks of the community. Surely, surely, if the body politic be not dead, it is sick nigh unto death. And I for my part have little hesitation in saying that so far as one can see, European society is driving as fast as it can, with its godlessness and immorality, to such another 'day of the' Lord' as these words of my text suggest." And his admonition was: "Let us see to it that we do our little part to be the 'salt of the earth' which shall keep it from rotting, and so drive away the vultures of judgment."

Today there are in England many troubled souls who are wondering whether the vultures of judgment were driven off.

It is the intention of The Pacific to consider further this week and next this momentous question which the people not only of the European nations are now facing, but our own nation also. (See next editorial, as well as what we have to say on the race problem.)

Who said these things only a few years ago? A man whom Dr. Cuyler called the King of Preachers," and Dr. W. Robertson Nicoll, "the Prince of Expositors." They appear on the pages of one of the volumes which The Outlook has called "A treasury of thought for preachers, Sunday-school teachers and all who study the scriptures for practical purposes." Don't forget that expression, "who study for **practical** purposes." The British Weekly remarked when these expositions were published that they would have "a permanent place in the library of every thoughtful minister and layman." Shall we who own them, and own them partly because of such statements as these, burn them? Or shall we use them and use them fearlessly whenever they ought to be used?

There are very many people in Great Britain and in the United States and in Germany who do not want to hear anything about sin today—nothing about their own sin but everything about the sins of the other fellows. "Wait till the war is over" is the cry. But that very waiting is only going to make the penalty more fearful. Let us see what this great British preacher has to say about the failure to point out and condemn. Under "The Sins of Society," Dr. Maclaren says: "One of the worst features of such a state of society as Amos saw is that men are afraid to speak out in condemnation of it, and the ill weeds grow apace for want of a scythe. Amos puts a certain sad emphasis on 'prudent,' as if he was feeling how little he could be called so, and yet there is a touch of scorn in him too. The man who is over-careful of his skin or his reputation will hold his tongue; even good men may become so accustomed to the glaring corruptions of society in the midst of which they have always lived that they do not feel any call to rebuke or wage war against them; but the brave man the man who takes his ideals from Christ, and judges society by its conformity with Christ's standards, will not keep silence, and the more he feels that it is an evil time,' the more will he feel that he cannot but speak out, whatever comes of his protest. What masquerades as prudence is very often sinful cowardice, and such silence is treason against Christ."

DEAN BROWN OF YALE ON "THE DIVINE JUDGMENTS UPON NATIONAL WRONG-DOING."

The International Sunday School Lesson for next Sunday is "The Story of a Faithless King." Dean Charles R. Brown of the Yale School of Religion, in the course of his comments on the lesson in the last number of The Congregationalist, writes: "The Lord was still merciful and gracious, slow to anger and of great mercy toward this faithless king, who had involved his people in such disaster. There was still time and room and abundant occasion for repentance. But it was another case of pearls before swine. The divine goodness seemed to be thrown away upon Ahaz. He brought forth no 'fruits meet for repentance.' He made no response to the divine overtures. Then began the fall of further judgments upon him even as the rain descended, the winds blew and the floods beat upon the house built upon the sands of disobedience until it fell."

In the concluding part of his article Dr. Brown asks concerning our own nation:

"Have we any cause to look well to our own door-yards before we look with open-eyed contempt upon the broad acres of Ahaz's disobedience? We have not built altars to any Syrian Baal or burnt our children in frightful sacrifices to appease the wrath of some fearful heathen god. But have we in our prevailing moods and current practices been setting up in the place of God that which is far from being divine? Have we been inclined to make gold our hope and to say to huge bank accounts, 'Thou art our confidence'? Have we been tempted to rejoice because our wealth was great and because our right hands had gotten us much? Have we spelled 'Efficiency' with a capital E and then exalted it into a kind of second-hand deity for our every-day worship?

"Hear, O America, the Lord our God is One and thou shalt have no other god before him! And thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy might."

Among the books the Editor of The Pacific was reading the day before the number of The Congregationalist containing these comments was received was Dr. Brown's "The Social Message of the Modern Pulpit." The contents of this book were given as the Lyman Beecher Lectures at Yale University in 1906. They were given also in substance in the First Congregational Church of Oakland about the same time.

In the address bearing the caption, "The Call of an Industrial Deliverer." Dr. Brown said: "There is to be a new crusade undertaken for the recovery of wide areas of Holy Land which Christ has made forever sacred by his loving interest. These holy fields are not away yonder where the Syrian stars look down—they are underneath our feet in those quarters where stand the mill, the factory, and the tenement-house. They are to be recovered from the hands of those Saracens who have seized them in selfishness, and who show more regard for brute force and for money power than for these moral principles and spiritual values. They are to be captured from those infidels who by careless indifference to the well-being of others, as well as by the open rejections of Christ's commands, are trampling upon his Cross. They are to be retaken from those who by their defiance of Christian ideals of American life are become the enemies of our peace. Here in all our large cities and towns, some of these Saracens are encamped; it is imperative that a twentieth-century crusade should go out boldly against them."

A little further along in this address Dr. Brown remarked: "The land of Washington and Lincoln, this land of the pilgrims' pride, for which our father's died, is altogether too holy to be permanently disgraced by organized and irresponsible selfishness. * * * I do not believe that there is anything of over-statement in saying that the necessity now upon us as a people calls for just such a crusade in the interests of a higher righteousness. Are we not confronted by dangers which threaten the two most essential elements in the life of our Republic—equality before the law and freedom of opportunity for all men."

We assert now what we believe to be incontrovertible, that the holy fields which Dr. Brown declared a decade or more ago must be taken from our Saracens were not being taken. Here and there a little was accomplished, but no really satisfactory headway was made. The process had so much retardation and so many backward movements, that a day of cataclysm, a day of the Lord, a day of judgment had to come. Materialism, self-interest, selfishness, commercialism, avarice, injustice, will ruin a people. God wants to save us; he wants to save England and Germany and France and Russia and all the other nations and peoples; and that is why we are in the war. It is for one and all a day of Judgment. However, next week the Editor of The Pacific will show how with his view of the war it could be possible for him, if he were a young man, to help bear aloft our banners on the fields of France.

IS EAST ST. LOUIS IN TURKEY?

When we read in the daily papers on Tuesday of this week of the atrocities in East St. Louis we could scarcely refrain from going to the geography to look to see if that city were not in Turkey. It did not seem possible that such awful acts could be committed in our own country in the twentieth century. But we knew in a second or so that East St. Louis was in that great commonwealth that had given to the nation the man who in the providence of God had been the great instrument in striking the shackles from the enslaved negroes in America.

The testimony of the Adjutant-General of Illinois is that what went on in East St. Louis is the most terrible sight he ever witnessed. Certainly it is the awfullest thing that ever happened in our land.

Let us go over a few things as set forth in the daily papers:

"The 'Black Valley,' a negro tenement belt running through the heart of the city, was a mass of flames at 7 o'clock. Hundreds of negroes crowded in their homes until driven out by the flames. As they ran out they were shot down like rabbits. Many of the bodies were dragged to Cahokia creek and thrown into the water.

"Hundreds of half-grown boys and young girls were in the mob. When three negroes were shot down at the intersection of Collinsville and State streets, a crowd of white women fell on their bodies, kicking them and beating them with stones and clubs. Well-dressed girls and women, hair flying and clothing covered with blood, led units of the mob. Two girls, not more than 19 years old, boarded a street car and dragged off an old negro woman. They beat her into insensibility with their shoes.' Another account states that these two girls were cheered while they did this damnable act.

"Another incident of the night was an attack on a young negress. White men and women were among the assailants. 'Let the women have her,' was the cry among the men, and white women began tearing the garments from their victim. The negress' cry of, 'Please, please, I ain't done nothing,' was stopped by a blow in the mouth with a club which a woman swung like a baseball bat. Another white woman seized the victim's hands and the blow was repeated. Fingers tore at her hair and her waist was stripped from her.

" 'Now let's see how fast you can run,' suggested a bystander as the negress broke loose. The women were loth to leave her alone, but after following her with their blows for a short distance they stopped and she ran crying down the middle of the street.'

Writing concerning the efforts of the national guardsmen to prevent the slaughter a correspondent says:

"Boys, dressed in overalls and street coats, evidently fresh from work, had only their rifles and cartridge belts. One of them, a raw lad of 18 from Ellingham, was slightly injured while rescuing a dozen negro women and children. He had lost his rifle, revolver and hat, but kept a mob at bay while he took the negroes to police headquarters. As they marched down the street a white woman, dressed in a blood-spattered frock, hit one of the negro children over the head with an iron bar. The child was trampled under

foot and appeared dead when placed in an ambulance.

"Three or four soldiers, disarmed and cowed by the mob, were forced to join the rioters. One of them was forced to kill a negro at the approach to the bridge leading to the Missouri side."

"Six girls had been pursuing a negress around the main railroad station, termed locally 'relay depot.' A mob formed behind the girls, who were screaming frantic epithets at the terrified black girl. 'Send them back to Africa!' 'Kill them all!' Lynch them!" shouted the young women. Suddenly the crowd swept from the trail of the negress.

"A yell rose, 'There's one!' A negro man was walking on the railroad tracks. Before he realized his peril he was killed. Half a dozen pistols cracked and the man dropped without a chance to run."

This is Armenia over again, only on a smaller scale!

THE DAY OF REAL EMANCIPATION OF THE NEGRO HAS BEEN TARRYING LONG TIME!

One of the books which the Editor of The Pacific was reading last Sunday, two days before the awful slaughter in East St. Louis, was "The Souls of Black Folk," by W. E. Burghardt DuBois—a book published in 1903. The book had not been taken from the shelf for several years, but for some reason it was taken down that day. The book voices some of the hard experiences and sorrows of the black man since the time of his emancipation. A closing chapter bears the caption, "The Sorrow Songs," composed mostly in slavery. "They are the music of an unhappy people, of the children of disappointment; they tell of death and suffering and unvoiced longing toward a truer world, of misty wanderings and hidden ways."

It is pointed out by DuBois that through all the sorrow of the Sorrow Songs there breathes a hope—a faith in the ultimate justice of things. "The minor cadences of despair change often to triumph and calm confidence. Sometimes it is faith in life, sometimes a faith in death, sometimes assurance of boundless justice in some far world beyond. But whichever it is, the meaning is always clear: that sometime, somewhere, men will judge men by their souls and not by their skins."

DuBois, when he wrote in 1903, asked: "Is such a hope justified? Do the Sorrow Songs sing true?" As he contemplated the disabilities under which the negro was then living doubt ran through much that he wrote, and yet a final word was "If somewhere in this whirl and chaos of things there dwells Eternal Good, pitiful, yet masterful, then anon in his good time America shall rend the veil and the prisoned shall go free."

On the very last page of his book is given what he calls "The After-Thought": "Hear my cry, O God the Reader; vouchsafe that this my book fall not still-born into the world-wilderness. Let there spring, Gentle One, from out its leaves vigor of thought and thoughtful deed to reap the harvest wonderful. Let the ears of a guilty people tingle with truth, and seventy millions sigh for the righteousness which exalteth nations, in this drear day when human brotherhood is a mockery and a snare. Thus in Thy good time may infinite reason turn the tangle straight, and these crooked marks on a fragile leaf be not indeed—**The End.**"

But the day of which the Sorrow Songs sang, and for which DuBois prayed, tarries. In the March number of the American Journal of Sociology, President George Elliott Howard of the University of Nebraska, has an article on "The Social Cost of Southern Race Prejudice." He writes: "In the end the solution of the Southern race problem will come chiefly through education; but it will come primarily through the education of the white race. This may seem a hard saying; yet it is the conclusion reached after a conscientious study of the culture-standards of the white people of the Old South as tested by the criteria of world-culture. It is of course essential that the negro be efficiently educated; that he have and use the best means for the training of his hand and mind. He must have free opportunity to claim a full share in the spiritual and material heritage of the past. Only in that way can arise the new cravings, the new wants and ideals which spell advancing civilization. At the best the raising of a people's ideals is a slow process; but what if through ignorance and mob-mind the dominant race erect a formidable barrier against the ascent of the race lower down on the culture ladder? The white people of the South hold the point of vantage, and they must therefore bear the higher responsibility. They possess the superior intelligence and the greater wealth which their vastly larger opportunity has yielded. They should be wise leaders in the mighty task of race-adjustment. That they have thus far decidedly failed in the function of wise leadership is due to their retarded culture. Blind devotion to the dogma of the natural inferiority of the black race has cost the white race dearly. Perforce it has thus become a laggard in moral, economical, social and scientific progress."

Dr. Howard says that race prejudice knows no logic, that in countless ways the vision of the Southern white man is distorted by this dogma. "It gives him a grotesque image of the negro, physically, mentally, morally, and in all his social relations." Of that one thing the white Southerner in general is cocksure—that the negro is a lower order of creation, that God made the black race of poorer clay.

Dr. Howard has found some signs of an awakening. But, we cannot help wondering when we consider the trouble now on the soil of the North whether any real fruits of repentance are to be forthcoming in the ordinary course of events, and whether the day is not near for God's thunderbolt to be let loose on the nation for its sins against the negro. But, be this as it may, we know

> "That laws of changeless Justice bind
> Oppressor with oppressed;
> And close as sin and suffering joined,
> We march to fate abreast."

"THE CHIAN HATH BOUGHT HIMSELF A MASTER."

(It is recorded that the Chians, when subjugated by the Mithridates of Cappadocia, were delivered up to their own slaves, to be carried away captive to Colchis. Athenaeus considers this a just punishment for their wickedness in first introducing the slave-trade into Greece. From this ancient villainy of the Chians the proverb arose, The Chian hath bought himself a master.)

> Knowest thou, O slave-cursed land!
> How, when Chian's cup of guilt
> Was full to overflow, there came
> God's justice in the sword of flame
> That, red with slaughter to its hilt,
> Blazed in the Cappodician victor's hand?
>
> "The heavens are still and far;
> But, not unheard of awful Jove,
> The sighing of the island slave

Was answered, when the Aegean wave
The keels of Mithriadates clove
And the vines shriveled in the breath of war.

"'Robbers of Chios! hark,'
The victor cried, 'to Heaven's decree!
Pluck your last cluster from the vine,
Drain your last cup of Chian wine;
Slaves of your slaves, your doom shall be
In Colchian mines by Phasis rolling dark.'

"Then rose the long lament
From the hoar sea-god's dusky caves;
The priestess rent her hair and cried,
'Woe, woe! the gods are sleepless-eyed!'
And, chained and scourged, the slaves of slaves,
The lords of Chios into exile went.

"'The gods at last pay well,'
So Hellas sang her taunting song,
'The fisher in his net is caught,
The Chian hath his master bought;'
And isle from isle, with laughter long,
Took up and sped the mocking parable.

—John Greenleaf Whittier.

MR. SUGAR GROWER AND MR. CHRISTIAN EDUCATOR.

A Dialogue Between Them.

(Professor R. D. Williams of Honolulu, who is at the head of a school for boys in the Hawaiian Islands, contributed this article to The Friend for June. It has so wide an application that we reproduce it in The Pacific. It applies to the dealings in general with all the backward races and peoples, and to all employers of labor. Together we rise or fall. Professor Williams, before going to Honolulu, was connected with Pomona College. He is a son of the Rev. Dr. J. H. Williams of Redlands, who is now the acting pastor of Central Union Church, Honolulu.—Editor.)

Mr. C. Educator: "Good morning, Mr. Grower. I have come to see if I cannot interest you in our plans for the further development of our boys' school."

Mr. S. Grower: "Sit down Mr. Educator. I am glad you called, for I have been waiting to talk with you about your school. Frankly, from my point of view I cannot see that your institution is being of real service to the Islands. It is only serving to make our problems in the sugar industry more difficult by unsettling the minds of the laborers."

Mr. C. Educator: "I will be most pleased to hear your reasons for thinking so, for I believe we can be of great help in our Island life."

Mr. S. Grower: "I think my case is perfectly clear. The sugar growers, from the very beginning of the industry in the Islands have struggled with the labor situation as one of their most serious problems. First, we introduced Chinese laborers who proved highly satisfactory, but their further introduction was prohibited. Next we tried the Japanese until we were blocked in that direction. Then we thought we had a possible means of supply from Korea, but the Japanese have made that impossible. Other races have been tried who have not proved so satisfactory, and now we are finally forced to use Filipino labor, in regard to the value of which we are still uncertain. It is very clear, then , that our labor problem is a difficult one, and all people who are interested in the islands should be interested in doing everything in their power to keep the laborers which we now have, at work on the plantations, so that our great industry can go unhampered.

"You with your private school, and especially its high school department, are setting before these laborers an unnecessary ideal. You are holding out before them hopes that cannot be realized, giving them opportunities which they never would have thought of, and an education which they not only do not need, but which actually unfits them for life on the plantation. They are being turned out as applicants for positions in the cities and towns where there is already an over-supply."

Mr. C. Educator: "I think you have overlooked a very important historical fact in your outline of the labor problem. I believe a careful reading of history will show that whenever a race having few opportunities is brought suddenly in contact with a race having many opportunities, that the lower race is quickly raised to a higher level. They go through a development in a few years which might have taken them a century in their own land."

Mr. S. Grower: "But why set before them these unnecessary ideals? Why raise thoughts and questions in their minds which never would have occurred to them?"

Mr. C. Educator: "If my reading of history is correct, that all races tend to rise, and that they rise quickly in a higher environment, then it is true that you are responsible for the problem, not we. You have brought these people here thinking only of present needs, forgetting future consequences. We are simply endeavoring to deal with a problem which you have thrust upon us. We do not introduce ideas into their heads which they would not otherwise get. These people are bound to rise. They will not stay down. It is the glorious tendency of all humanity, and when we see this great demand, it has seemed to us to start schools which would fill this demand in a Christian atmosphere rather than simply to turn them over to the public school system or the streets, for left to themselves these people will pick up the worst rather than the best in a new civilization because it is the easiest and the most obvious."

Mr. S. Grower: "But granted even, that they desire an education of their own initiative—your education is unfitting them for the work they which will have to do in the islands."

Mr. C. Educator: "I think that you will find on careful study that it is not the fault of the school that they are at present out of harmony with the plantation conditions. They are in a transition period and just as it has taken each of the introduced races sometime to get adjusted to our laws, so it will naturally take them some time to assimilate and harmonize the educational and other advantages they find here with the labor needs.

"We must remember, too, that the younger generation are not alone to blame. Their parents, not the schools, are telling them that it is undignified to work if one is educated. In the minds of almost all of these races the two things must be absolutely distinct. I believe that this difficulty will gradually die out if we can only continue to have the younger generation under our control and continue to stimulate in them the thought of the dignity and value of work and can give them a thoroughly practical education with few frills."

Mr. S. Grower: "But surely I have heard you say, both in private and public, that one of the ideals of your high school department is the production of leadership. That in itself is a clear indication that you are, through your schools, unfitting those boys to go back onto the land as laborers."

Mr. C. Educator: "I am only trying to keep in mind all of our island needs, rather than thinking of the sugar industry alone, important as it is. The younger generation of Island-born Orientals are soon to become parts of our government. They are American citizens and while they will not outnumber the present controling races for many years, at the same time they are increasing in numbers every year, and will before long be an important factor. Who are to be the leaders among these citizens? The uneducated propagandists of Oriental ideals? The educated Oriental with Oriental ideals? The uneducated Orientals having American ideals of the poorer type gained largely from the streets, or those who have been carefully trained in Christian institutions, some of whom have also been sent on to the states for further training in college? And more than all this, where are the moral and religious leaders of these people to come from if not from such a school as mine It seems to me, Mr. S. Grower, that we are overlooking the inevitable in simply shutting our eyes to the needs and the great problem of the future."

Mr. S. Grower: "I will think over what you have said but it still seems to me that our points of view are opposed to each other, and that we have nothing in common."

Mr. C. Educator: "I do not think that that is so. It seems to me most decidedly that we have everything in common, and that we ought for the sake of the future of our islands, to live and work together in the greatest harmony."

Mr. S. Grower: "How do you mean?"

Mr. C. Educator: "You are finding it more and more difficult to retain your laborers on the plantations and in the plantation camps. Partly because of the natural pull of the city with its greater opportunities for social life and for amusement and excitement, and partly because for years, even before coming here these people have have heard of the glories of our civilization and here is their chance to get some of it. Can we not co-operate together to help them, you furnishing more opportunities for amusement and real advancement on the plantations, and we sending back to you young men of intelligence who have not lost their willingness to work, who will fit into the new order of things at a higher level?

"I am sure that neither you nor any of your associates in the sugar business, think for a moment of being in the position of holding a race which not only desires to rise, but is therefore capable of rising. We are not here dealing with a situation similar to that of the Southern States after the slaves were freed, where the negroes were often offered types of education way beyond their stage of social progress and mental ability. We are dealing with a people who come from races having high educational ideals, while many of them come from classes who have, because of economic conditions, been cut off from obtaining those ideals, they are still capable of the highest intellectual attainments. These things we cannot shut our eyes to. They must be taken into account in thinking of the future contentment of these peoples, if they are to remain in the islands to which they were brought by your industry."

Mr. S. Grower: "But they do not seem to be interested in coming back onto the plantations after they have been with you."

Mr. C. Educator. "Do any of us like to continue indefinitely at work which is wholly for others? Do we not all like to own property and have something that we can call our own. Is this not another way in which we can co-operate, by extending the leasing system, and co-operating more heartily with the homestead plans, you maintaining the central organization for the taking of the cane and its reduction to sugar, and the handling of the shipping, selling, etc., and the laborers owning or leasing the smaller sections of land, and farming it for themselves and for you? If you do not co-operate with them, recognizing their ability not only to think for themselves but to imitate your efficient organization, I am afraid for the future of your industry for if these people are not for you they will soon be combining against you."

Mr. S. Grower: "This more intelligent labor of which you speak must be paid higher wages and I do not see how the industry can run on a paying basis. However, what would you have us do in this co-operation of which you speak?"

Mr. C. Educator: "Is it not time you begin to turn your expert thought even more than in the past, to economy of method, use of biproducts and to the further introduction of machinery to take the place of man power,—this on the one hand—and on the other to a study of ways in which your capital may still profitably be used in a sugar industry in which the laborers grow the cane for themselves, on their own or on leased lands, and turn it over to you to grind and market. While I realize the many problems likely to arise along this line, I do not believe they are to be counted as serious as those which stare at us from a course where races have been alienated through antagonism and through attempts to keep them down."

Mr. S. Grover: "Well, I am glad you dropped in and that we have had this talk together. I will think the matter over. One thing I see more clearly than ever before. You hae the real interest of the islands at heart even though it may seem to me that you are mistaken in your point of view. Good morning."

Mr. C. Educator: "Good morning, Mr. Grower. Always remember that we are working together for the future of our islands and the highest good of a Christian humanity."

THINGS OMINOUS.

In a study on Authropology and War we find it stated: "The general opinion of many European experts is that each belligerent would have acted the same as any other belligerent under similar circumstances. The great European nations have long governed their actions on the principle that necessity knows no prevention and that might makes right.

The United States hasn't arrived at that yet; some persons think we may be perilously near it. War works astouding transformations. These thoughts came into the mind of the present writer as he read the following dispatch from Washington a few days ago in the New York Times:

Don't you think that if the United States needed oil from Mexico in this war we'd get it, even if we had to take Mexico to do it!" abruptly asked Commander James O. Richardson, oil expert of the navy, at a hearing today before the Senate Public Lands Committee on pending legislation to authorize Government control of the country's oil facilities and for fixing oil prices for war uses.

Commander Richardson had expressed positive ideas on the urgency of developing all the oil resources of the country for war requirements. He added that the country ought not to overlook the oil suply in Mexico.

Senator Kellogg wanted to know if the country would be able to depend on Mexico for oil.

"Does any one believe that if we depended on getting oil from Mexico we would not get it!" returned Commander Richardson.

"Well, I don't know," replied Senator Kellogg. "I understand there's been some doubt about that, owing to the machinations of the Germans."

"In Mexico there are wells we can get control of that will produce 1,000,000 barrels of oil a day," replied Commander Richardson. "All we need do is protect the wells and pump the oil out."

"Yes, but there are difficulties in the way of that," answered Senator Kellogg. "I understand, for one thing, that there are no pipes, and under the circumstances it would be extremely difficult to lay them."

"We could lay them under protection, just as we could operate the oil wells,' persisted Commander Richardson.

"But the oil interests will not invest in Mexico, owing to the uncertainty of things down there," suggested Senator Walsh. "They are threatened by the Mexican Government with confiscation of their oil fields."

It was then that Commander Richardson threw out his hint that the United States could "get oil if we had to take Mexico to do it." Senator Pitman, chairman of the committee, looked around the table, but no Senator made any comment on the naval officer's remark.

One swallow doesn't make a summer; moreover, we cannot believe that our nation would in any event go to the lengths that Germany has gone in her desperation. We cite this merely to indicate that some astounding things will happen even here in our own land if the war goes on two or three years more. War is, indeed hell!

MONTHS OF UNUSUAL EXPERIENCE IN EVERY AMERICAN COMMUNITY.

We quote the following from an article by Dr. Samuel A. Eliot in The Christian Register:

"It cannot be said too often that the business in which in this momentous year the whole nation is engaged, and the service in which we are all enlisted, must be carried on not only where the guns thunder and the shells shriek, but also in the hearts and wills of the people and in the public sentiment of peaceful communities. There the fight is set, on the one hand, with indifference, with blindness to great moral issue, with wastefulness, meanness, and selfishness, and on the other hand with boastful folly and revengeful passion. I cannot help feeling that a minister or a church that fails to take its part in that fight is no better than a deserter dropping out of the firing line.

"The summer months are to be a period of most unusual experience in every American community. They are to see half a million of our young men leaving home and going into the training camps. Are these young men to go out upon their great adventure without any word of encouragement or counsel from their ministers? Is there to be no public recognition in our places of worship of the spirit that animates these youths, or any interpretation in terms of religion of the cause for which they are to fight? Is there not, during these summer months, a unique opportunity to permanently influence the lives of these young men who are confronted with a new, an undesired, and a fateful responsibility? Many of them have doubtless been careless about religious convictions and associations. They are in a condition of spiritual unpreparedness, quite as real as their military unpreparedness. Though outwardly they may appear light-hearted, they are really in a very serious mood. I have talked with scores of such young men. I have yet to discover a single individual who fulfills the description in which some cynical critics indulge themselves and which would have us believe that our young soldiers are filled with boisterous passions and with eagerness to kill somebody. Such an idea has hardly entered into the imagination of these boys. They are thinking of something entirely different—of the sacrifices which they and those who love them are called upon to make, of the fact that that they are going to a rendezvous with death. They have no illusions. They are not the victims of over-wrought emotions or unthinking impulses. They understand clearly what is involved in their service. Their hearts and minds are peculiarly open to moral and spiritual impressions. Are they to be abandoned by ther ministers and their churches in their need? * * * *

"I understand that there are some ministers and churches that put up the fatuous pretence that there is no special crisis at this time, and are disposed in their public gatherings to ignore the war altogether. There are some people in the pews who seem to think that their minister ought never to mention the war and that churches are meant to be quiet harbors of refuge from the storms of life. On the other hand, there are ministers and churches that lend themselves with preposterous extravagance to the currents of popular feeling. We want neither apathy nor exaggeration, neither neutrality nor malice, neither cloistered seclusion nor melodrama; but surely we are all under the stern necessity of facing and answering the searching questions about human duty and destiny which are exceptionally real and vital at such a time as this. These questions cannot be ignored or silenced or set aside. Christianity is on its trial, and there is grave reason to fear that the churches will not come out of their testing unimpaired in public confidence."

Dr. Elliot's intimation is that this is not a summer when ministers can consistently betake themselves for long to any "quiet resting place."

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES.

Meeting of 1917 Columbus, Ohio, October 10-17.

Unless events quite beyond present anticipation bring the world war to an end, the Council Meeting will be held under the shadow of unprecedented burdens and responsibilities. The world forces of freedom and honor are allied to defend the hard won gains of democracy. Events have compelled our nation to take a place of leadership among these forces. If it is to lead aright, it must itself be led by humanity's Great Teacher. It is the solemn duty of every company of His disciples to do what it may in courage and humility and spiritual power to interpret His mind and make it dominant in our nation's counsels. Unto this end let us look forward to the coming meeting with earnest prayer and high purpose.

Surroundings.

The eight Congregational Churches of Columbus, led by the First Church so long under the pastoral care of Dr. Washington Gladden and now of Dr. Carl S. Patton, will join in entertaining the Council. Across the street from the church is the Ohio State House. Four blocks distant is Memorial Hall, owned by the county and seating thirty-five hundred people, where evening Council sessions will be held. Two miles away is the State University, whose President, Dr. W. O. Thompson, is one of the outstanding Christian leaders of Ohio. Round about are the homes, churches, factories, places of business and civic institutions of the two hundred and fifty thousand citizens of Columbus.

The Opening Sessions.

After the preliminary business of the first afternoon, the evening will be given to the address of the retiring Moderator and an address by Dr. F. W. Gunsaulus of Chicago. At this writing the topics of these addresses cannot be announced. Beyond doubt both will be touched by the world mood which is upon us all. Congregationalists have great pride in their layman moderator, who is just retiring from office. His finely balanced character, his unselfish activity in Christian service and the high place of honor which he holds in his city and state have been a great asset to us the past two years. The minister of Central Church, Chicago, is sure of a responsive audience and hearing anywhere and doubly so in Columbus, where he was once a pastor in his early years.

Two Great Anniversaries.

Congregationalism is in the beginning of the Tercentenary anniversary of its birth. Protestantism celebrates this year the Quadricentennial of the beginning of the Reformation. Great events and great forces lie in those three hundred and four hundred year periods. Moreover, the two are one. For the Puritan movement, which produced Congregationalism, was only an effort to carry the Reformation movement to its logical end. One evening, October 12th, will be devoted to these two themes.

Dr. W. E. Barton of Oak Park, Illinois, will speak of Congregationalism's Three Hundred Years. Equipped with ample knowledge of our Pilgrim history and stimulated by completest sympathy with the ideals of his denomination, Dr. Barton will give impressive interpretation to the meaning of our history.

Dean Charles R. Brown of Yale School of Religion will speak on "Four Hundred Years of Protestantism." Probably no subject could be more congenial to him. Hard as the task will be to pack four centuries into forty-five minutes, the feat will be accomplished.

Council Sunday.

The Sunday covered by a Council meeting is always a day of privilege. We shall begin the day, as is our custom, with a communion service held early enough so that those present may reach the church services which follow. Two of our honored leaders, Dr. F. T. Bayley of Denver and Dr. F. E. Emrich of Boston, will conduct the service.

At Columbus we shall return to the custom of having the Council sermon given at the morning service. All the Congregational Churches of Columbus will unite at Memorial Hall. The preacher will be Dr. Charles S. Mills of Montclair. He will not lack for an inspiring audience nor the audience for a message full of weight and driven home with power.

In the afternoon there will be a Council rally in the interest of a Christian Industrial Order. Dr. Sydney Strong of Seattle, our poet-prophet of the coming day of brotherhood, will be one of the speakers. The other will be a representative of organized labor. Dr. Washington Gladden will preside.

The Sunday evening gathering will be called "A National Service" although all the sessions will be such. Dr. H. M. Edmonds, Pastor of the Independent Presbyterian Church of Birmingham, Alabama, one of the strong and intrepid Christian leaders of the South, and Governor J. A. A. Burnquist of Minnesota, will be the speakers. The last named, aside from being the able administrator of the affairs of a great commonwealth, is one of the pillars of Plymouth Church, St. Paul.

International Night.

Passing by other features for the moment, we shall in the final session look out over the face of the troubled world. Dr. F. J. Van Horn of Oakland, California, will portray in the vivid speech of which he is master the vision of present day democracy. Dr. G. G. Atkins of Detroit, whose book on the conditions of world peace won the Carnegie prize a few years ago, will bring a message from his continued meditation upon the same theme, and Dr. Hugh Pedley of Montreal, the silver-tongued leader of the Congregational pulpit in Canada, will interpret the world vision as seen by our sister democracy at the north.

Mission Board Programs.

Interwoven with other features throughout the eight days and furnishing three of the evening programs, the seven missionary agencies of the denomination will present their manifold world girdling work. There will be nothing hackneyed about this presentation. The Home Missionary Society has new tasks and achievements to present. The American Board will come to the meeting from two years of struggle and of notable advance; the American Missionary Association has been broadening its scope and taking fresh grip upon its tasks and the others in like degree are keeping abreast of the demands of the hour.

At a later date detailed account of the features of these missionary programs will be given.

Council Business.

Some twelve hours will be given to the business of the Council. Matters of far-reaching importance are to be passed on. Everything will be submitted in careful detail by Committees. The Credentials Committee, Nominating Committee, Business Comittee, Resolutions' Committee and Greetings' Committee will submit recommendations on matters necessary for the effective working of the Council's organization. The Executive Committee, the Corporation and the Commissions on Missions, Evangelism, Social Service, Religious Education, Temperance, Federation and Public Worship will bring before the Council the results of the labor of two years past and plans for the future. Following the report of the Executive Committee the Council Secretary will give a review of the denominational outlook.

Each missionary organization will devote a section of its time to the business involved in the handling of an annual missionary budget of $3,000,000 and the work of a missionary force of 3500 persons.

Week End Conference.

Many persons within a radius of two hundred and fifty miles will desire to attend the Council but cannot remain throughout. For their special benefit an effort has been made to pack as many important things as possible into the period between Friday noon and Sunday night. It is hoped that large parties from all the surrounding region will spend this period in Columbus. In addition to the features already mentioned the Council will, on Friday afternoon, break up into five sections, each discussing some fundamental feature of Christian thought or duty. The topics of these sections will be announced later. There will be something to appeal to nearly every sort of interest.

Then on Saturday evening there will be a men's dinner. One of the speakers will be Professor E. A. Steiner of Grinnell, Iowa, whose pungent and inspiring powers of speech are known to all. Negotiations are in process for securing a second speaker. On the same evening a dinner for women may also be arranged. Perhaps also there will be one for young people. Positive statements on these points must, however, await further developments.

Noon-Day Meetings.

In order that local friends whose duties prevent any considerable amount of attendance upon Council meetings may still have some share in its messages, there will be noon theatre meetings addressed by various denominational

leaders. Practical topics of pressing current interest will for the most part be presented.

General Arrangements.

On all questions of transportation east of Columbus address The Temple Tours, 14 Beacon Street, Boston. This tourist agency will have charge of the Council train leaving Boston at 2 p. m., October 9th, and reaching Columbus at 7:40 a. m., October 10th. The Temple Tours will arrange personally ocnducted parties for the return trip, traveling by way of Washington and other points of interest.

As to questions of local arrangements, entertainment, et cetera, address Rev. Carl S. Patton, D. D., Columbus, Ohio. Eentertainment on the usual plan, including lodging and breakfast, will be furnished all Council delegates and to a limited additional number to be designated by the Mission Boards. The Committee will be prepared also to recommend comfortable lodging houses to those not eligible to free entertainment.

Inquiries concerning program and general plans for the Council should be sent to the Secretary, Rev. Hubert C. Herring, 14 Beacon street, Boston.

A CHINESE PASTOR DULY ORDAINED.

The Chinese Congregational Church in San Francisco had, by unanimous vote, chosen Mr. Leong Bing Yee as its pastor. It then requested the Bay Association to act as an Ecclesiastical Council in ordaining him, which request was granted by the appointment of a representative committee of seven to perform the service. This service was held on Monday evening, June 18th. The main feature of the examination was a paper read by the candidate in Chinese, the translation of it into English being read by Mr. Thomas Lee, son of a native pastor in South China and a student in the university. This paper so greatly interested the Council, that The Pacific was requested to publish it, and it follows this item. The audience filled the chapel, even back into its ante-room. Every Chinese Mission but one was represented and two of the pastors took parts in the public worship.

Rev. Roy. H. Campbell, Moderator of the Association, was, of course, the Moderator of the Council, and Rev. Frank A. Bissell, the Registrar, acted as scribe. A good sermon was preached by Rev. F. Leo Cooper. The ordaining prayer was offered by Rev. G. W. Hinman; the address putting the brother in charge of the pastorate, was by Rev. W. C. Pond; the address to the church by the Moderator, and the Right Hand of Fellowship by the Registrar. The speakers did not, all of them, realize that an address interpreted occupies twice the time which would be used if interpretation were not necessary, so the service did not close until 10 o'clock, but the interest was maintained to the end.

A STATEMENT OF FAITH AND EXPERIENCE.

Rev. Leong Bing Yee.

I was born in a "Heathen" country and brought up in an unchristian home, yet I am a faithful Christian and also chosen as a minister of its gospel. When I think of this special privilege which God has bestowed upon me, I cannot help from considering it as a providential act of the Almighty God, our Father. My parents were merchants and also had interests in farming; and I have six brothers and sisters. It was my natural inclination to be studious and I took great pleasure in the study of Chinese classics and all literary subjects. For this reason my father put me in the old type Chinese School when I was nine years of age and I continued until I reached the age of twenty-one. After I left school, I was proud of the accomplishments that I had made during my scholastic career and styled myself as a Confucian scholar. Without much interest in other activities of the time, I thus blindly excluded myself from all literature which had no concern with the Confucian classics. For some time, I taught school in my own village, but all the pupils were my own relatives. Just about three miles from our village, there was a Presbyterian mission, and it had only about a dozen Christian members, of whom a few were my former schoolmates. For the sake of friendly relations, of course I was urged to join the same church. Seeing the radical change of my friends after they professed themselves as Christians and their interest in furthering the Christian doctrines, and viewing the failures of my former schoolmates though they had embraced the teaching of Confucianism, I began to think seriously that the Christian Religion must consist of some unknown power, which enables its believers to reform, to elevate and to advance the course of human affairs. From that time onward I began seriously to come in contact with Christians and to give careful consideration to Christian literature and to begin to read "The Truth and God," "The Suspension of Doubt" etc. It was from this careful reading of the above mentioned pamphlets and later "The Origin of Truth" together with "The Holy Bible" I came to the decision of accepting the eternal truth of the Christian fundamentals. With the discovery of the defects of other religions and the teachings of many brilliant philosophers, I began to realize that the essential motive of the Christian Religion is to bring all human activities into harmony with God's ideal, and to have eternal life through Jesus Christ our Saviour. Through the Holy Spirit in accordance with the example of Christ, men will not only know how to make life worth living but are impelled to redirect the rest of mankind toward God and to save themselves from despair. To a certain extent, the idea of social service in the Christian religion came to me because of the sacrificial attitude of my Christian friends and their deep interest in elevating the moral tone of the community. With these mental pictures in mind, I myself at once took cognizance of my dangerous modes of living, if I would not follow the right path toward eternal truth. For this reason, I instantly took firm steps in transforming my sinful manners of life toward the final acceptance of Christianity.

About the time of the establishment of the Congregational Mission in Yon Ping city, I had a cousin who had already accepted the Christian faith. He introduced me to a preacher Mr. Gee Kuk Luke of that newly established mission. After we got acquainted with each other in a very intimate manner from attending the Christian services and discussions, I and a few of my friends were baptized by Rev. Joe Jet in the city of Yon Ping. After I had accepted the Christian faith, my parents and my relatives of the same village were quite uneasy as they had a very high hope for me and felt disappointed because of my unexpected change of philosophy toward life. Of course I agreed to what they said and continued my profession in the village as school master without much alteration of interest. But meanwhile my whole conduct of daily actions changed and I improved my behaviour in my relations with my associates in accordance with the teachings of Christ. Our folks at home, after seeing and realizing my improvement

because of my Christian philosophy, thereafter, had no more serious objection to my purposes.

In the year 1903, through the efforts of Dr. C. R. Hagar, I established a charitable school in our village to educate the poor children. It was this encouraging enterprise and its success which led me to have a notion of investing myself in the spiritual phase of our human affairs. While I was teaching school, I devoted part of my time to preaching the essentials of the Christian religion. Oftentimes I would gather together the villagers in our little school so as to talk over some of the difficulties of life and the ways to escape from sinful manners and conduct. To this end I established Bible classes and prayer meetings. At first I had some difficulties in the organization of this work, but after much persistent effort, and the indefatigable encouragment of Messrs, Kan Mow, Chang Chon Yee and others, my whole family became Christians within a year, and they were baptized by Rev. Mr. Nelson. Thenceforth, the old manner of family life received a new inspiration and hope. This, however, caused much discontent among our relatives, but their vain efforts yielded before the invincible truth of Christ. From that time onward, many Congregational ministers such as Dr. Hagar, Rev. Mr. Nelson and Young Park came to our village, held communion services quarterly, and many of our villagers accepted the Christian faith as the principle of life. Realizing the opportunity and the importance of having a good place to accommodate the Christians especialy on Sunday, my father remodelled his private school as a meeting place for the Christians. For a long time, there was a Christian school and a preacher stationed in our village supported by the American Board, but owing to the shortness of funds, the school was closed four years ago. Since the establishment of the Christian Mission and the school, over fifty persons became Christians from the vicinity of our village. With that as the medium of reformation, many of the social evils were thereby eradicated and our efforts were crowned with success. Because of the radical changes introduced in our village the majority of the people adopted the Christian ways of living, and for this reason many outsiders called our village a Christian village. In this connection I may say Christ has given light and hope to the despondent in darkness, and on the same account, I convinced myself of the practical benefit of Christianity.

Realizing the importance of the spirit of self-denial and sacrifice, the dominant desire of self-interest of men in the pursuit of material comfort and the neglect of the eternal saving of the soul, I therefore thought of investing myself for the noble purpose of preaching the Gospel to our fellow men. From a careful study of Jesus' own character and his urgent desire to have his disciples preach the infallible Gospel throughout the world knowing that I was a disciple of his, I felt that I ought to conform to his wish and to have the spirit of St. Paul as he once said. "If I shall not go to preach the gospel, it means I owe some one else a debt." Again he said: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" From this I felt it my bounden duty to preach the Gospel to our neighbors. As I remember the disciples of the olden days, they had always willingly led comrades and kinsmen to Christ, as shown by Philip's effort in getting Nathanael etc. And for the same reason thousands of those who believe in him sacrificed their properties, homes, and even their very lives, for the purpose of carrying out the command of our Lord Jesus Christ. Remembering my own fortunate conversion and seeing many suffering souls who had not the chance to be the followers of Christ, therefore, I joyously decided to avoid being an unprofitable servant, but rather strive to become a promoter of the cause of our Lord.

Not long after I made my decision through Rev. Joe Jet's effort I was placed under a private tutor, Rev. Kan Mow, and was under his general supervision in the study of the Gospel for two years. During that time, aside from theoretical studies, I frequently accompanied Rev. Mr. Nelson and Dr. Hagar as an itinerant preacher, and from them and that kind of work, I gained much experience.

In 1907, I accepted the pastorate of Yon Ping City, and acted also as the principal of a Grammar School for five years. Though I cannot claim too much of beneficial result due to my personal efforts and influence, yet I feel I at least did my best in the furtherance of the cause of our religion and caused many ambitious young men to dedicate their lives to be ministers of God and Christian educators. It was my particular delight to have similar chances to help Rev. Mr. Nelson and Dr. Hagar in preaching to the villagers of our district. An instance will bring out the hardship of the itinerant preacher. I remember clearly as I think back to the events of my early days I once went to Young Kiang with Rev. Mr. Nelson, and on our way it happened we were at the mercy of rain and also the reign of darkness over us. At the pouring moment of our trip we had to hide ourselves from terrifying robbers in a dangerous cave to wait until the rain stopped so that we might start our journey again. When I reached home, my mother begged me not to become a minister, for it was too dangerous to travel all the time as Dr. Hagar did. I boldly said to her, "Jesus Christ is our Lord and Saviour and the only begotten Son of God, yet he suffered for our sake more than any one of the millions of preachers of the world today." This instance, inspired me and vitalized my decision once more and set me alert and gave me a firmer grasp of the cause of our religion.

This is my idea of Christian essentials:

God is one loving father of all mankind and creator of the world. Christ is the Son of God come down to earth as Saviour of man, and because of our sins, he was crucified by his opponents, but rose from death in three days, so if we believe in him we also shall have eternal life.

In the Christian Church, followers of Christ have fellowship with each other and through the services rendered by each one of us within our church, are thus brought nearer to the ideal of our common Father, God. To know and remember the sacrificial consecrated love of Christ we have communion services from time to time to commemorate and to express our loyalty to the cause that our Master has served for all human beings without distinction. Baptism, which is one of our religious ceremonies, is to symbolize and to signify our entry to the fellowship with Christ and to be true brothers and sisters among ourselves. We can only be saved from perishing through Christ and our belief in him as the Son of God and Saviour of mankind. In Christ men may find all the characteristics of our Almighty God. If we are in Christ, it means we believe in God. Jesus said "those who have seen me, have also seen the Father." Our Lord and Saviour is the light, the way and the truth. If any one wishes to know and reach God, he or she must through Christ. And on the other hand, we as sinners, if we wish to be saved at all, we ought to come to Christ with humble hearts and sincere repentance as Peter once said: "Other than Christ, we will be in a helpless condition, because there is no one in the world has the power of saving as Jesus Christ."

The Holy Spirit is to reveal the power of Christ and as the comforter of man. Through him men may be reformed,

conscious of their own actions in accordance with the truth of the Holy Bible, and thus strive to become good and godly through faith. As St. Paul said: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." In order to carry out this noble purpose and maintain harmony with God and to have good relations among men, we must strive to obey God and must make our life a useful agency in society by the performance of our duty as set forth in the Holy Scriptures. For this very reason, despite all difficulties of any kind, we ought to have a conception of society as Jesus had especially in helping the poor and the sick by his miraculous powers. From Jesus' teachings, we also find he has great interest in the right conduct of man and upholds love as the best and essential virtue of mankind. It is due to this spirit of loyalty that his world-wide disciples and the one church with its many sects has its solid foundation.

I am willing to consecrate the whole of my life to be a servant of Christ and dedicate my physical body to the Holy cause which I have cherished for so long. I will not only take the Christian ministry as profession, but I will attempt to keep my mind alert in the improvement of the services of our churches. Taking cognizance of the infinite goodness of God, and the noble sacrifice of our Lord Jesus Christ, I will devote my entire energy to cultivate myself mentally as well as spiritually in the service of the kingdom of our God. It is my duty to maintain justice for mankind and to realize the importance of the high ideal of universal brotherhood and eternal peace on earth as it is in heaven. I shall forever abandon the most dreadful ideas of nationalism and racial prejudice and I shall try my best to further the noble idea of world democracy. To make God'es kingdom come is the vocation of every Christian and the aim of every church.

Without saying much about my past service as pastor in other churches I shall at once proceed to present to you some things which you all know in San Francisco. I was called to this city in 1912 to care for the church that I am now in, and the work of the present field is somewhat similar to that of China except the problems are more varied and complex. Since my arrival four years ago, the work I have been doing is extremely interesting, the results of which I need not describe, for it may be seen by all and witnessed by all. I am exceedingly thankful to the brothers and sisters of this church for their co-operation in trying to become useful servants of our Lord. Within these four years we had one hundred and forty converts and they have been extremely helpful in the activities of our church. Through my intimate contact with American friends and the environments of this country, I have been improving myself immensely, but still have much to be learned from our Western neighbors. Realizing the importance of the English language as a means to obtain knowledge, I have striven hard to learn it at the hours of my leisure. For two long years, I studied in the Bible Institute of San Francisco and graduated from this institution in 1916. During each summer I act as an itinerant preacher to the various Congregational missions on the Pacific Coast and also avail myself of the opportunity to visit many American churches. Last winter (1917) the united churches of Portland invited me to preach at their revival meetings and my efforts were crowned with great success in the name of our Lord.

During the last ten years, I have kept my loyalty, devotion and hope in Christ and tried to lead people to his feet, despite all the temptations which sought to alienate my love from the cause to which I have so truly consecrated myself. The nature of the temptation is particularly a financial one, which was due to the meager salary that I have been receiving. After many times of prayer and conscious deliberations my dilemma was dispelled, and now I feel I must abide by the supreme decision that I have once made to be an obedient servant of our Lord. In this connection I must also thank the Almighty God for his inspiration and guiding hand in helping me to triumph over all the material temptations.

In regard to our country which is one of the largest nation of the world, she is still groping in darkness in many ways. The people in general are suffering from superstition, ignorant of truth and degenerated in public morality. With the introduction of Christianity by Dr. Morrison over a hundred years ago, our country began to rehabilitate itself and to seek new life from the teachings of Christ. To think back about the doubtful possibility of the success of Christianity of the olden days, it was a painful task trying to make conversions among our people as shown by Dr. Morrison's records. It was said that he only made one conversion in nine years and took forty years to win forty souls to Christ. But with the establishment of the republic and the general awakening of our people, the need of and the opportunity for spreading the Gospel is greater than ever before. Today, we have about four hundred and seventy thousand Christians in the Republic of China and many Christian activities, such as educational agencies, medical hospitals, and charitable institutions have been establshed both by foreign and Chinese people. There are also many independent Chinese churches established by the Chinese themselves, and even our Congregational Independent Church Association has also been activiely at work more than twenty years, with six missionary stations in China. We give special attention to the furtherance of Christian education and make it as a means to bring young people in contact with the teachings of Christ. To this end we have established seven boarding schools and we are having over four hundred students. The total number of converts is about 800 and the Christian Chinese of this country at present are trying to raise $10,000 to build a central church at Canton, and seeking to enlarge its activities in every way, I can see a bright outlook for the future, and in particular I must try my best to bring Christ to be the true friend and Saviour of our people. On the other hand, we all need the financial backing and the moral encouragement of every American Christian. I feel it is high time for the Christian nations to send more harvesters to the ripening field of China, for the regeneration of the Chinese people, the reorganization of the social order and the true introduction of democracy will chiefly depend on the Christian missions and the cooperation of the Chinese people and the American missionaries. Looking forward to the brighter days of the near future I can forcast that the ancient Cathay will be redeemed through our Lord Jesus Christ and the eternal peace of the kingdom of God shall be installed in the new born flowery republic. Though China is almost the last to hear the gladsome tidings of eternal truth, yet I expect and hope our country will not be the least in trying to understand the will of our God, the father of all mankind. When the time comes our teeming millions will bow their heads to Him only, and not until then shall we stop in bringing our fellow men to the kingdom of the common Father, the originator of truth.

Hypocrisy is folly, for it is much easier, safer and pleasanter to be the thing which a man seems to appear than to keep up the appearance of being the thing he is not.

DR. WILLIAMS IS NOW ACTING PASTOR OF CENTRAL UNION CHURCH, HONOLULU.

We quote from the Honolulu Daily Advertiser of recent date:

"Upon recommendation of F. J. Lowrey, president of the board of trustees and chairman of the committee on selection of a pastor, Dr. John H. Williams was elected to the regular position of acting pastor of Central Union Church Monday evening at a joint meeting of the trustees and standing committee.

"During the past seven months Doctor Williams has supplied the pulpit of the church most acceptably and is very highly regarded by the membership of the church. This election places him in full leadersip at Central Union for an indefinite period.

Dr. Williams came to Honolulu from Redlands, California. He was elected pastor-emeritus of his church there and was invited to come to Honolulu to fill the pulpit for two months following the departure of Dr. Doremus Scudder to be pastor of the Union Church in Tokio, Japan. Doctor Williams' sermons have attracted a wide following and both he and Mrs. Williams have made a host of friends during their few months in Honolulu.

"J. L. Hopwood, for the past fourteen years pastor of the Bernice Pauahi Bishop Memorial Chapel at Kamehameha Schools, was chosen as assistant pastor of Central Union Church. He will take over many of the lines of work in the church organizations formerly carried on by A. A. Ebersole, who resigned some months ago to enter Y. M. C. A. work in the prison camps of Europe.

"Mr. Hopwood is well and favorably known in Honolulu. He will assume his new position in September. A portion of his time will be devoted to certain philanthropic interests in the Atherton Estate, but he will have a large part in directing the activities of the Central Union Church."

MRS. E. M. HOWARD.

On Saturday, June 16, 1917, Mrs. Elizabeth M. Howard. of Saratoga, after three monthes illness passed away into the higher life, in her 82 nd year. Mrs. Howard was a native of Kent, England. When she was only six years old, her father, Rev. Wm. Holmes, brought his family to the United States. They settled in Hartford, Conn. where he established a preparatory school. Later he took up Home Missionary work and the family moved to Southern Illinois. Mr.Howard was a great scholar and very desirous of imparting to others the knowledge he himself possessed so that, in addition to his work as pastor, he organized a school and taught. Being an ardent abolitionist and strongly opposed to race prejudice, he met with opposition from the authorities who disbanded his school because he insisted on making negro boys members of his Greek class. One of her brothers, Rev. John Holmes, was a leading student at Yale and a classmate of Rev. Edwin Sydney Williams in the class of 1857. He became, later, pastor of the First Congregational Church of Jersey City, and a opinion. It was a delight to listen while she talked, and one never spent an hour with her without distinct profit.

In 1868, Mrs. Howard crossed the plains in a prairie schooner, with a large party traelling West; and after a journey of six months, arrived at San Jose, Calif. She afterwards moved to Oakland, where for many years she was a leading worker in the First Congregational Church, Secretary of the Woman's Home Missionary Board, and President of the California Girls' Training Home. In 1902 at the suggestion of the Rev. and Mrs. E. S. Williams, Mrs. Howard removed to Saratoga, where the remaining years of her life were lived.

Mrs. Howard was a woman of rare gifts, broad in her views, of large sympathy and sterling character. She was a great reader, a ready conversationalist, was well informed, possessed a vigorous mind, and of very decided opinion. It was a delight to listen while she talked, and one never spent an hour with her without distinct profit.

She made no loud profession, was a hater of cant and hypocrisy, possessed much of the spirit of her Master, was just a humble believer, a lover of her church and diligent in doing good. Her devotion to her invalid daughter, who for 14 years has been bedridden, reveals how great was her sympathy, patience and love. The memory of Mrs. Howard will long be cherished by the large number of those who were privileged to know her.

ORDINATION OF HOLLAND FIELD BURR AT HAWTHORNE.

Mr. Holland Field Burr has been engaged to supply the church at Hawthorne, near Los Angeles, for a period of six months, with a view to the pastorate at the expiration of that term. Mr. Burr is a Southern California man, having been born in Riverside, and educated in Southern California Schools. He was graduated from the Pasadena High School in 1910, and from Pomona College in 1914. He has since done graduate work for two years at Andover Theological Seminary, and one year at Union Seminary.

Mr. Burr's ordination took place at Hawthorne on Thursday, June 21, the council meeting in the afternoon, the ordination service being held in the evening. Rev. W. P. Hardy, of Redondo, was moderator of the Council, Rev. A. H. Weitkamp, of Pilgrim Church, Los Angeles, Scribe. The ordination sermon was by Rev. E. H. Willisford, of Glendale; ordination prayer by Rev. W. N. Burr, father of the candidate; right hand of fellowship, Rev. James H. Harwood, D.D., pastor emeritus of the Hawthorne Church; charge to the candidate, Rev. William Davies, of the Vernon Avenue Church, Los Angeles; charge to the people, Superintendent George F. eKngott.

OREGON MISSIONARY RALLY.

The annual rally of the Oregon Women's Home Missionary Union and the Oregon branch of the Women's Board of Missions of the Pacific, was held at the First Church, Portland, Oregon, June 22.

After the devotional service led by Mrs. J. J. Handsaker, pastor of the Laurelwood Church, the morning session was taken up with business, encouraging reports being given. At the election of officers, few changes were made. Mrs. A. C. Moses, of Waverly Heights Church, was elected president of the O. W. H. M. U., to succeed Mrs. W. C. Kantner, who has held the office during the past six years; and Mrs. Belle T. Hoge was reelected president of the Oregon Branch, W. B. M. P.

The afternoon session began with an especially helpful devotional service led by Mrs. Hatfield of Scappoose Church. From this church came also the pastor's wife and daughter, Mrs. and Miss Johnston, whose singing was a pleasing feature of the program. Mrs. F. F. Barbour of Oakland, California, returning from a visit to Boston, brought greetings from the W. B. M. P., from the W. B. M.

and from the W. B. M. I., as she had stopped over in Chicago and visited the last-named Board.

Mrs. Jeffrey from Aruppukottai, India, gave an exceedingly interesting address, dwelling especially upon the great contrast between heathen and Christian ideals, and speaking hopefully of the children and young people in our mission schools in India.

Rev. Reino Huronen, pastor of the Finnish Congregational Church at Astoria, gave a helpful and instructive sketch of his people, in their own land and in this country. Rev. G. E. Lewis, pastor of Highland Church, Portland, recounted some recent experiences in Alaska.

The Oregon women, having been asked for a special gift to the W. B. M. P. this year, have raised $120 by means of three autograph quilts, one of which has been sent to Albuquerque, New Mexico; one will go to Mrs. Jeffrey of India; and the third to the Doshisha Girls' School, Kyoto, Japan. M. F. K.

The Home.

WORLDLY-MINDED HARRIET.

Harriet was visiting great-great-grandmother. It was while Uncle Robert was there. He came that spring from his home in the far-away south, came on business to Philadelphia, and he stayed with great-great-grandmother and great-great-grandfather. He told wonderful tales to Harriet of the flowers and the fruit-trees and the fields of cotton and the silvery hanging moss. He told of the new aunt in the southern home, the pretty young aunt, and the roses over the doorway. He wanted to take presents to make her even prettier and Aunt Mary went to the Philadelphia stores to help him select a beautiful shawl, embroidered collars, and lovely dresses and bonnets. The pretty aunt did not wear the Friendly garb. Harriet thought there never was anything so beautiful as a white gown sprinkled with pink flowers and a pink bonnet to match. She fancied the aunt always wearing them and stepping out of the rose-covered doorway. It was like a dream.

"Let us buy something for Harriet," suggested Uncle Robert, and Aunt Mary chose a fine, white lawn, sheer and soft.

"Oh-h-h!" cried Harriet, her cheeks red with delight. "A frock for me! Is Aunt Mary to make it? Aunt Mary, please, may it be a short waist?"

"Dear! dear!" cautioned great-great-grandmother. "Thee must not be worldly-minded. It is a fine piece of goods, and we are all pleased. Yes, Aunt Mary shall sew it, but thee must be content with a suitable making."

In those days the fashionable frocks and gowns were made with long skirts and very short waists, and Harriet greatly desired to have hers so patterned. Great-great-grandmother and Aunt Mary talked about it.

"She saw the fashions in Philadelphia, and thee knows Jane put that heavy bow on her bonnet."

Aunt Mary knew. Great-great-grandmother had taken Harriet on a visit to the Philadelphia cousins; and dear, pleasant Cousin Jane had retrimmed Harriet's bonnet, placing a large and elegant velvet bow on the top, to Harriet's deep satisfaction. The snares for the worldly-minded were hers, and at First Day meeting, too. Harriet sat properly quiet during the addresses and the silences, her bright eyes roving over the walls and the strange people. She tilted back her head to view the ceiling, when the weight of fashion's bow—to Harriet's horror, great-great-grandmother's mortification, and Cousin Jane's amusement—the weight of fashion's bow dragged off the bonnet from her head.

It is not best to encourage her liking for dress," concluded great-great-grandmother.

Aunt Mary laid the lawn smoothly on a table, took the sharp scissors and cut, first the long skirt, then the waist.

"Moderately short,' said great-great-grandmother.

Harriet drew a big breath. She wanted it short, so short.

Great-great-grandmother and Aunt Mary polished their needles in the emery bag and serenely measured and basted and sewed. There were no machines then. The next day the frock was tried on. Yes, the waist was short—only, alas! not short enough for Harriet. Aunt Mary saw the wistful eyes, and raising the skirt on the waist, gazed questionably at great-great-grandmother. Great-great-grandmother shook her head.

"We do not want her worldly. It is very suitable so."

That day Aunt Mary finished the skirt and the waist. They were ready to be sewed together. She sat a while thinking.

"Mother," she pleaded, going down to the parlor, "Harriet's heart is set on a short waist, but she doesn't say a word. Will not obedience do instead of discipline in worldliness?"

Great-great-grandmother smiled. "Why, if thy heart is set, too, thee may shorten the material. Be moderate."

Harriet passed the upstairs door and saw the white, unfinished frock. If the waist were only short. The scissors were in the basket and sharp. Little quaker girls are much like others.

Aunt Mary sat down again in the chair. She slipped her thumb and finger into the scissors. "She shall have a short waist." Then her eyebrows rose and her lips drew into a pucker. "Why-ee!" she exclaimed, all to herself. Some one had cut crookedly around the waist! Some one must be Harriet! She just said "Why-ee!" nothing more. She measured and trimmed evenly and sewed on the skirt. She did not tell Harriet what great-great-grandmother had said.

Harriet was arrayed in the fine white lawn, sheer and soft. There was a long skirt in graceful folds and a worldly-minded, short waist.

"How gay we are!" said Uncle Robert.

"It is a fine frock," praised great-great-grandmother to Harriet. To Aunt Mary she said: "So thee did cut it short.

-Harriet Mendenhall, in New York Post

For The Children.

BILLY'S LESSON.

Billy Browne frowned at his book and told himself over and over: "I never can learn that old lesson! I know that I can't!"

Every time Billy said this, the lesson seemed to grow more hard and hopeless. It would have been easy in school but it is tedious work for a boy to make up in vacation lessons he has missed while away on a visit.

The real trouble, you see, was not that the lesson was hard, but that part of the time Billy's mind was out on the street where Dick and Allen were playing, and the rest of

the time it wouldn't work because Billy wouldn't let it. He kept discouraging it all the time.

"What's the use trying to understand a lesson when you can't?" he grumbled.

Just then Mr. Beach came down the street with his family of goats—Billy, Nanny and Kiddie. At once Billy dropped his work and rushed out to see the goats. Dick and Allen joined him, and all began asking eager questions, for none of them knew goats well.

Mr. Beach was leading Billy Goat by a halter. At an order from him, the goat stood proudly on his hind legs.

"He's like an old man with long beard and his sober eyes." said Billy.

"He's like a small boy in many ways." answered Mr. Beach. "He likes to climb and he's full of fun and tricks."

"That's like a boy," agreed Dick.

"And he seems always to be hungry," Mr. Beach added.

"That's like a boy, too," laughed Allen.

"If he's left in the yard," Mr. Beach went on, "he eats everything green in sight—grass and leaves and shrubs. Even the flowers do not escape him. I shut him and his family up in a pasture with a barb wire fence around it, which I knew he couldn't climb. One day I found him outside it, nibbling a young tree. You see, the fence was braced at the corners with long poles, and he climbed the inside one and walked down the outside one."

"Just like a boy!" again laughed Dick. "Was it hard to train him to do tricks like standing up in this way?"

"No," answered Mr. Beach. "Goats, as a rule, are easily trained. At first Billy didn't want to stand on his hind legs, but that was only because he thought he could not. Even a goat can't do a thing till he gets rid of that notion. He hadn't found out then how very easy it is."

Right here Billy Browne might have said: "That's like a boy, too!"

It was very much like a boy Billy knew. He said nothing, but he was thinking busily, and his thoughts ran like this:

"I'm not going to let Billy Goat beat Billy Browne. I can learn that leson, and I'll do it, too!"

And Billy did learn it. He laughed when he was through to think how easy it had been.

The next day, when he passed Mr. Beach's pasture, Billy Goat looked at him with a wise air, as if he would say: "Didn't you learn a good lesson from me, Billy Browne?"

HOW THE QUARREL ENDED.

Robert and Hilda had quarreled. It had been about a very trivial little thing, and yet lasted four whole days. It seemed too bad that it should have come just at this time—only the week before Hilda's party! Robert felt choked when he thought of Hilda's party, and he wondered how mamma would look when she knew he was not going. Of course he could not go to the party of a girl to whom he would not speak. And he had told Hilda that he should not speak to her for a thousand years! And Hilda said that she did not care.

Robert thought of this with a tiny sigh, for they had been such friends. He knew that Lyndon and Jamie and Tom and Rupert were all going to Hilda's party, and what would people think to have him stay away?

Robert was thinking all this as he was on his way to the other end of the village, to do an errand for mamma. He trudged along, with the big umbrella that mamma had bidden him take, because she said it looked like a shower, and he was thinking so hard that the first he knew he felt a big drop of rain on his hand. There was another on his nose, and and the next minute it was raining fast. He put up his umbrella, and just at that minute whom should he spy coming toward him but Hilda herself. She had not any umbrella, and she was trying to cover her doll with her dress, so as not to get it wet. As they came nearer Robtre held the umbrella so it just hid Hilda's face. He was not going to look at her, he told himself. And he did not, as they passed; but the next instant he turned around, and—queerly enough—the little girl turned, too. Robert hurried on, his face very red; but he went only a few steps. Then he stopped short. It was raining faster, and Hilda would get so wet! Perhaps she would take cold and be sick. He looked back. She was running now.

"Hilda!" he called.

She did not hear.

"Hilda!" This time it was a big shout.

She turned, and saw him speeding towards her, the umbrella bobbing wildly about.

"Wait!" he cried. "You'll get awful wet!"

She smiled into his face as he came up.

"How it rains!" she said.

There was an old board seat by the side of the road, and they both sat down on it. He held the umbrella in both hands, that the wind might not blow it, and Hilda laughed contentedly.

"I'm going to have ice cream and chicken at my party," she confided.

How glad Robert was that the quarrel was ended!

A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy! shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said , soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this it will make you very ctreful how you speak."

Later in the day George was playing stagecoach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go down stairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little

talk about echoes, and both George and the nurse determined to try and make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which was the echo.—The Parish Visitor.

LITTLE "I WILL."

Little "I Will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course "I Will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I Will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up you toys; it's almost supper time."

"I will!" would come the smiling answer.

Dear little "I will!"

He is a big boy now, big enough to study Latin and all sorts of hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I will" in every home! —Exchange.

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